

played the part of Old Testament prophets to an Israel not wholly weaned from the fleshpots of Egypt,
 Apart from its qualified indulgence to interest, Calvinism made few innovations in the details of social policy, and the contents of the programme were thoroughly mediaeval. The novelty consisted in the religious zeal which was thrown into its application. The organ of administration before which offenders were brought was the Consistory, a mixed body of laymen and ministers. It censures harsh creditors, punishes usurers, engrossers and monopolists, reprimands or fines the merchant who defrauds his clients, the clothmaker whose stuff is an inch too narrow, the dealer who provides short measure of coal, the butcher who sells meat above the rates fixed by authority, the tailor who charges strangers excessive prices, the surgeon who demands an excessive fee for an operation,¹¹ In the Consistory the ministers appear to have carried all before them, and they are constantly pressing for greater stringency. From the election of Beza in place of Calvin in 1564 to his death in 1605, hardly a year passes without a new demand for legislation from the clergy, a new censure on economic unrighteousness, a new protest against one form or another of the ancient sin of avarice* At one moment, It is excessive indulgence to debtors which

rouses their indignation; at another, the advance of prices and rents caused by the influx of distressed brethren from the persecutions in France; at a third, the multiplication of taverns and the excessive charges demanded by the sellers of wine. Throughout there is a prolonged warfare against the twin evils of extortionate interest and extortionate prices.

Credit was an issue of moment at Geneva, not merely for the same reasons which made it a burning question everywhere to the small producer of the sixteenth century, but because, especially after the ruin of Lyons in the French wars of religion, the city was a financial